Work in Fayette Co., Pa.

On Monday morning November 26, I left Meyersdale for Masontown, Fayette county, Pa., where I was called to hold a meeting for the Brethren. I reached the home of brother A. J. Sterling by 5 o'clock in the evening. The Brethren here belong to what is known as George's Creek church, but I understand that an Annual Meeting "*quintet*" passed through this part of the country and of course the Brethren are gathering the last ones in. To work the more effectually, they rented the M. E. church in Masontown, one mile from a German Baptist meeting house. At this time the Methodists were having a revival meeting, and brother Sterling had arranged to have a meeting in a school house near by. The weather was very disagreeable yet a goodly number of people gathered to hear my first effort in Fayette county.

Next day, Tuesday, brother Sterling and myself went to Grove church, eight miles distant, where we commenced a meeting and continued until Sunday evening. The attendance at this place was not very large, at first, owing partly to bad road and to the fact that the news had not been scattered. However attendance and interest increased, and by Sunday night we had a good house. We closed too soon, as is always the case. No immediate accessions, yet we feel that good was done. The brethren will please accept my thanks for the kind of treatment received at their hands.

On Monday we came back to Masontown. The M. E.'s meeting had closed, and we began with a full house. Continued all week. The interest and attendance were very good. The power of God was made manifest. Souls came forward to enlist in the army of the Lord. On Sunday morning after preaching, we went to the water side to administer the ordinance of baptism. Fourteen were Baptised, and one reclaimed, fifteen in all. Preached my last sermon on Sunday night to a large and attentive audience.

Their are few places where the different denominations manifest such a Christian spirit as they do here. Methodists, Presbyterians, Baptists, &c., attended our meetings, and rejoiced when we rejoiced, and wept when we wept. A general good feeling evidently prevails among these people, and the fact was demonstrated, that people can pleasantly disagree if they have Christianity enough to allow others to differ with them.

Brother Sterling has for years been laying the foundation for a glorious work. We have only reaped a portion of the harvest, the seed of which he has sown years ago. The prospects are fair in Masontown, for a good Brethren's church, and it is only justice to state that through the indefatigable labors of brother Sterling, his untiring zeal in the Master's cause, the friendly relations existing between him and other denominations, preaching for them at times, and above all his conduct among his fellow men, he has prepared the way for a good work, much of which he has already done. Brethren, especially ministering brethren, should ever be careful to secure the good wishes of their fellow-men though they differ in doctrinal points. It is better to have a man of the world, dead in trespass and sin, to be your friend than your enemy.

The only hope we have of converting the world to Christ, is by letting them know in our life and conduct, that Christianity makes us better men and women, unless our religion bears a richer fruit and offers a more glorious reward than men of the world know of, what inducement can there be of winning souls to Christ and embracing his religion? Let our example be a portrait of Christ, and a Beecher can preach no better sermon.

A. D. GNAGEY.

Meyersdale, Pa.

Grasping an Idea.

Elder I. J. Rosenbarger, of Covington, O., has been preaching every evening in the German Baptist church in Andrews for the past ten evenings. Brother Rosenbarger is an argumentative speaker. His sermons are doctrinial, and on the sledgehammer style. He uses the following language very often, "Do you catch the idea? Do you see it? Do you grasp that?" etc. Yes, brother, I think your hearers "saw, caught" and "grasped" your idea. Your hearers "grasped the idea" that the German Baptist is *the* church, and the Old Order Brethren and the Brethren are offshoots, who are in rebellion against the true church and that they will be cast off and damned. Your hearers "grasped the idea" that you send all churches that have a creed to perdition, and endorse the mandatory creed of the German Baptists. They "grasped the idea" that you teach that God's Word is mandatory, (which no one disputes,) and, that, therefore, *my* church can make mandatory laws, which all thinking, clear-headed people deny. They "grasped the idea" that you preach against Sabbath-schools, and the crusade against the liquor traffic. They "grasped the idea" that you set up a straw man, demolished him, and then ask: Isn't that clear? Ain't I smart?" Your audience "caught the idea" that your "idea" is the same idea that caused the Jews to reject and crucify their Lord. It is the Pharisee idea that righteousness and goodness are only to be found in me and my synagogue.

Those who have been cast out of the German Baptist church because they would not be governed by man-made laws, brother Rosenberger calls "prodigals." You are the "prodigal" my brother. Paul did not make greater havoc on the church, with his letters of authority, than have you and your co workers with your "mandatory" creed, Your committees, with their annual meeting "letters of authority," have not only wasted the church at Antioch, but all over this broad land the slaughter of the church is heard.

Phariseeism and the unjust mandatory laws of the church are passing away in this land of free thought, free speech and free press. These religious lawyers have tried long to crush the freedom of the press. The church that has been delivered from slavery does not know the terrible tribulations that was passed through by him who builded up a "free rostrum." Yes, brethren, this liberty was bought at no small price.

A congregation took a vote whether they would have a Sabbath school or not. Three-fourths were in favor of the school and one-fourth against it. Brother Rosenberger was asked what shall they do. He told them, "You can't have Sabbath school." Then, I suppose, if one-fourth of a congregation is opposed to prayer meetings, "You can't have prayer meetings." And if one-fourth of the church were opposed to Sabbath preaching. "You can't have Sabbath preaching." If a brother wants to organize his family into a Sabbath school class on the Sabbath, in his own house, must he ask the church for permission? If two, or six brethren desire to organize their families into a Sabbath school at one of their homes, will you say "they can't?" If a sufficient number of brethren can be found to organize a Sabbath school in any locality, how dare you say, "they can't have a Sabbath school" in the church?

Brother Rosenberger when you "grasp the idea" that God is *love*, and that hesent his Son into the world, not to save you and your little church, but the whole world, you can publish the good news of salvation.

S. M. MINNICH.

Andrews, Ind.

"Gospel Messenger."

While there are tidings in this paper, very many of them miss the truth amazingly. I do think Elder West ought to have given a more accurate report. "Very nearly all the members of the Lexington church were at the Conservative lovefeast held at that place." The truthful tiding is: "very nearly one-half were present." Ever since he formed an eternal friendship with the conservative party, he has proven himself to be a very unreliable "gospel messenger." In August the Brethren held a lovefeast at the Lexington church, and they had nearly one-half at their feast, and if brethren Worst, Swihart, or some other good evangelist in the Brethren church, would come and preach two or three weeks at Lexington, and then announce a lovefeast, quite one half of the Lexington church would be at the feast. What minister will come? The more intelligent part of the Lexington church are Gospel-alone brethren, brother West to the contrary, notwithstanding. Brethren A. J. Hixson, D. S. Bailey, H. F. Hixson, and T. E. Davis lived in the Lexington church. Are they Progressive? If so, we have a few more of the true blue, and if all our royal brethren lived close to the Lexington church we could very easily hold the fort.

The words of the Lord are tried, pure and everlasting; those of man are short-weight, corrupt, and passing away. Witness the poverty, ignorance and misery of those parts of the world where human creeds prevail. May God hasten the day when our brotherhood will cease substituting so much of our own will for God's.

T. E. DAVIS.

From Dayton, Ohio.

Elder H. R. Holsinger, of Ashland, Ohio, will preach in the Brethren church, on the corner of Jackson and Van Buren streets, Sunday, December 23rd, at 10: 30 A. M, and 7 P. M. Two excellent sermons were preached for us by James A. Ridenour, December 9. Thus the good work goes on. To God be all the glory. Bible class every Sabbath, at 10 A. M.

We work for peace and not for war, and that's one reason why we have a class—No little *you*, nor great big I.

SAMUEL KIEHL.

Dalon, Ohio, Dec. 14, 1883.

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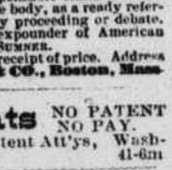

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